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Must Remain in
Transcription Room

M1827

Group IV - Westtown

24 April, 1970

I have something again in connection with Tuesday. You remember Tuesday was a...a serious admonition. It was a warning. And I said certain things in certain words. I also said: 'I mean it'. That means, for me at least, people who cannot understand it as yet; who don't know what I'm talking about; or ~~that they~~ who have no particular ~~xxxx~~ ears, that they are willing to listen; or for some reason or other that they still want to maintain certain things for themselves, and that they cannot be flexible enough even to give the benefit of the doubt; and that they as yet don't understand that, after all, as a group we are subject to certain rules, which I happen to promulgate, because I am a little older than you are, and I've had a little more experience, and therefore: I gave a warning. And then I would like to have such warnings understood, and if not understood, in silence being considered; then perhaps you can later on agree. It is not that I wish you to agree immediately; and if you have some difficulty, at least you will have to conform to certain rules as I happen to lay them down, even if ~~you~~ I don't like it. This - I don't care saying it, but don't like having to say it. That is the difference. And when I say certain things about appearance, I say certain things about how people should be; how they should...and then when they are reminded that it is not right; or that it is not, you might say, in conformity; then it is not necesary to swear about it, and to go your own way as if you haven't heard anything. I can usually

patch different stories together, because I get information from different sources. And very soon the truth really appears. When I once know the truth, then I will be able to make a decision. I've said before, There are people who belong to this group, who are devoted enough, who understand some thing about the ideas which we are trying to live, and where our life is very much bound up by them. Such people help maintain this kind of life, help maintain co-operation between us. They are trying to do their best to understand; to see what is ultimately for their own good; because I'm talking about what is right for a man, not what is right for me; but what is right for a person when he wishes to grow up, and he has to find certain ways by which he actually could live. And then in living it, and finding out certain tendencies about himself, that perhaps then he might have the strength to counteract them, or to establish gradually certain principles of character: That what belongs to him as a man, and as he should be in accordance with, of course, ethical rules. In accordance with ordinary morality, but even, if possible, in accordance with a morality which is not necessarily of this earth, but belongs to a different kind of a level; and striving towards that, that one gradually starts to understand what may be obstacles in the way, in order to reach it.

I say there is a second group of people who don't understand very much, as yet, and it is almost impossible sometimes for them; partly because they are bound by ideas of their own, or whatever it is that has been their education, or their associations, or perhaps even their particular way of thinking. It doesn't matter very much. They're still sufficiently interested to find out; because, to some extent, they're open, and they are willing to find out. Almost, you never can tell; and then they stay, because maybe they will find out.

There is a third group which does not belong here. The little curiosity seekers; or the little obstinate ones; Or the kind of young people who think they know it all; Or those who are not flexible, and not want to be flexible. Out they go! You must understand that quite well. I don't want anyone to have an influence, even, of deterioration. And it's not that I am the judge. Ultimately your conscience will be the judge, if we can agree on certain principles of Work; and if we understand a little bit about what a man ought to be.

Those are little incidents that happen, and they show a person up. They show a person in their behavior, Again, when I don't think the behavior is becoming to us as a group. There is too much at stake. We are striving for an ideal, And it is very difficult; because the ideal does not always fit in ordinary society. That it is not rebellious, but it is apt not to be understood at all. And there is something that is necesary in the form of a wish that one wants to find out: What is really a man and how should he behave; Or what should he do? And when there are certain forms of behavior, which again do not conform, Because we've set up a very definite kind of rules of behavior; Don't forget, we are not just in ordinary life. To some extent, even, we segregate out from it, in order to have a chance to talk about certain developments which one doesn't usually talk about in ordinary life; And particularly when they have to do with the potentiality of a spiritual development. Something else of a man has to come to the foreground, Or at least it has to be emphasized. And it is those kind of rules which we simply try to call by the name Objective Morality, That we are, you might say now sold to; That we are actually engaged in. And in that kind of a surrounding, and the atmosphere created by such people, will not allow certain things of ordinary life to take place within that circle.

I'm not talking about something that they themselves would wish to do for themselves. Whatever it is that they wish to do, let them go. Let them go outside. I don't want them here. It may narrow a circle. It may really decrease a quantity; but there is a possibility for quality. We talk about levels of spiritual development. We talk about contact with higher levels of being. We try to Work towards that, and understand it, in order to wake up within oneself something that is now dormant; and that we would like to have a chance to give it a chance to operate, regardless of what the conditions of life are; and in whichever way they may even oppose; that there is within a man a very definite wish that he wants to grow up and understand himself. And that again, in such pursuits, it's quite possible that those who just want to behave as usual, and cannot give up certain things, that we ask them not to be here. Without criticizing them, because it's not up to us to criticize other people. It's up to us to find out what we are. And perhaps in that, when we look at oneself; when one is interested in the possibility of growth of oneself, and one discovers a potentiality, and starts to believe in it; that then, for oneself, such obstacles could be an objection. But it is not necessary to judge other people. Let them be in accordance with their Conscience. But if that what is behavior does not seem to fit, then also, I ask them to go. Please go. Operate somewhere else. Follow your life and your karma, in any way you want. It's nothing of our concern. I think I've said now enough.

I think you must now know, that when I talk about Amity, I mean to make out of Amity something that is much more worthwhile. When I ask that the cars go off the road, they go off the road. You understand that? When I ask that certain things have to be done and adhered to; I ask it because I want to have it followed; otherwise I would not ask you. And ~~so therefore~~

so, therefore, if you want to help, it's wonderful. But if you don't want to help, it is of no concern to me; but you get out. How will I make that understood? Will I say it very slowly? That you really know that I will investigate everything until truth appears, and then a judgement is based on that. And that whoever happens to tell me, I will still take it as gossip, until I'm sure it is correct. And then the few people I've asked who have a responsibility, and who dare to take that, and also at times want to say it; Not to assert their authority, but for the sake of something that they also believe in, Then please, mind what they tell you. I said last time, "I will back them up", because I trust them for that. Each person may have their own special domain, and it is right, because then they can specialize in that. But also, when one knows the truth, once, you must know it for all time, because the truth will not be changed. So, without repeating, we will work tomorrow on Amity, as much as we can. We start with the Guesthouse. The Guesthouse is not in accordance with what I think a Guesthouse ought to be and can be. It is not right for the occupants to still have dirty rooms, to leave things around somewhere. We have to rearrange things, probably change a few walls, put this up, or that up. We'll concentrate on working from the Guesthouse out. The cars, of course, that is a certain matter we can decide. I would like two people, who have Amity at heart, to follow up on these kind of things. It is as if I asked them to be policemen. You know, sometimes one says that you want to defeat a cold by cold. That is, if we want to stay out of the hands of the police, we ask some people to become a policeman; so that they then can tell you. And I hope they can tell it in the right way, because the two people I have in mind will have difficulty in finding the right way of communicating. That's exactly their task.

So even if I now ~~you~~ you would meet an obnoxious policeman, you can even pity them. But the accent is on police, not on their obnoxiousness. And with that kind of a definition, I ask Len and Jim Fosso to represent in Amity, rule and order. And I would like them to be responsible to Robert, and I hold him responsible to me. If their behavior is wrong, you can tell. If they are right, you have to do it, because I want Amity to be the right kind of a place for people to live. I've said, we want to make it a nice, good village; beautify it if we can. We will plant in time, that is, grass and so forth. Let's first get the things in order. Starting now, with the Guesthouse; spreading out a little bit by ~~now~~ not making it even possible for cars to stand in front. Everything away from the road, particularly in the parking lot. If something has to be fixed, we will take care of that. If it is a little muddy, we'll get gravel. If the cars don't run, we'll make them run, if we are concentrated together. You see, it is not a question now, of such policemen, that you have to sin against them. It's now a question for all of you living in Amity, and visiting that place, to keep this in mind; that when you see one of them you are reminded for your own sake, not because they happen to be someone, let's say, who maintains law and order. But that something is produced in you as a group, as a whole, as solidarity in a group, wanting that Amity to look better, and that you contribute to it. The junk that is still there has to be removed. The cars will be put in the proper place. The garage will be painted. We will take all that loose tar paper off, which is good for the winter. We'll make a good place out of it. I base this on information from the outside world. It's not something I have dreamed up.

If we want to do something in the eyes of Warwick, and the rest, because we are under their scrutiny, don't forget it for a moment. It is just as easy for them to establish a zoning of some kind, or to get after us because we don't do this and that. It's far better to be on their side, when it is reasonable. If it's unreasonable, we will fight it; but when it is something that is correct, we will agree. And all of us agree; as one man, you might say. You can have committees and meetings galore; I don't care; but each person should have a conscience regarding Amity; how it should be, and we start tomorrow, with enough people, with enough help and, I hope, with enough enthusiasm to make it right; to make the Guesthouse look decent from the outside, as well as inside. The rooms kept decent every damned day; to fix up the kitchen so that it becomes a real good kitchen; order in that house; Certain rules which have to be maintained. Alright? You understand It? Don't let me say it again. I've said already, so often, these kinds of things;

But it is exactly the same as with Work. One has to repeat it, time and time again, because you don't remember. And for Work, you might say, there is an excuse; because the world of objectivity is not just next door. This is a subjective world we happen to live in; and the introduction of objectivity of any kind, in any kind of a form is, of course, foreign. It is considered persona non grata. It is not wished, and wanted. And so if you apply now, little rules of ordinary ethical behavior, and we see again that it is necessary to remind you, time and time again, the logical conclusion is: how foreign ordinary, ethical values are in your own life. That's a conclusion; and that's a terrible one. Why should it be? When you can be the kind of a person, not only standing on your feet, but really wanting to make something out of yourself in ordinary life; that you can look decent and behave decently;

that you remember at certain times what is really needed, and also what is required.

I listened to last night's meeting. I like it. It's a good group; but, a few questions, again: why not immediately answered, direct, without fail? A question, a person has a wish, and there are so many other wishes; and one wants for something higher; and it doesn't come, even when one, so-called, Works. The conclusion immediately is: you don't Work. So, how can you reach anything? The second is: when you have a wish to wake up, you don't think of anything that you want to reach as higher. The fact that you wish to wake up in creation of an 'I', means you wish then for something higher which is 'I'. When you can understand that, then don't palaver about wishing something higher, and not doing anything about it; not anything useful or worthwhile. Work, even with your eyes closed. Not seeing a result, but Work because that is what is needed in order afterwards maybe to see a little bit of a result. The question was not answered direct. A little wishy-washy.

You talked also about a little theoretical question: What would happen to a person who dies when he doesn't know anything about Work? And quite rightly, Peter mentioned, I talked about that subject not so long ago. But in general, when one says a person does not Work, how do you know? Simply because he hasn't heard the name Gurdjieff? Moreover, how much do you know about ~~the~~ he experiences of such a person, when it is quite possible that accidental happenings may give him an insight in himself; and also, at that time, quite objective? Moreover, you do not know what a person is going through, when he lives his life on this Earth, when the question of Karma has to be considered. How do you know, for what person, for what reason, a person is on Earth? In order what? To finish a certain part of his karma, having already finished

with all kind of sections of his Karma, you might even assume, in previous lives. And perhaps happening to come now on this Earth for the ~~sacrament~~ settlement of something quite fundamental which still has to be done. How do you know what? And how can you judge? So, one gives, always, the benefit of the doubt. Because it's quite possible that such people, when they die, may at the moment of death revise and experience the totality of their life, in that Moment. You do not know. Don't ever worry. The laws which exist in the natural world, and in the spiritual world, govern all men. It is not a question that many are called and few are chosen. It's a question for you: to what extent do you think ~~that~~ you have been chosen? Maybe many are called and have already been chosen. Many may already be much further than you think, and their appearance may, in your opinion, belie ~~them~~ that. How will you know? It's not your life. You are leading your own. And what is your ~~own~~ life? It's a fact you happen to be on Earth, and you walk. Life is associated with the condition of your body, and your breathing, and receiving impressions. That is your life on Earth. That's all you are familiar with. You have no assurance of any other form of life that you could experience. You can look at other forms of life, like animals and plants, etc., but, it's not your experience. Your experience as a man on Earth, even if we say that he's unconscious, by which we mean, that he still could grow and receive, or develop Consciousness, has to do with a three-centered being. And we call him a human being, living on Earth and walking,, walking around. And that of course he protects what he calls his life, because what else will he do? He does not know why he was born, even. He only accepts the fact that he is on Earth, and when he is on Earth, there is something quite fundamental in him which we call life. And the manifestation of a man is, of course his, behavior; and his activity may be physical; it may be emotional; it may be intellectual.

It is an activity. That is, it is a showing of Life, becoming active. That is, if Life is even static for a moment, it becomes dynamic in a man, as soon as he is alive to the fact that Life exists within him. So there's no quibbling anymore about what is Life. Life is. There is no doubt. If you want to find out how came Life in existence, and such biological questions, that's quite different. The solution, for the time being, is that Life is Eternal; and then one does not consider the origin of life any more. One can consider the reason why Life exists on Earth. And that can be answered satisfactorily, and quite logically, in accordance with the cosmic ray; and different rules of the cosmos; and the fact of certain crystalizations appearing, here and there, in the universe. But if you ask the reason for that, that's extremely difficult to answer, until one is free from the form which now contains Life. So that question will not be answered for anyone who still needs a form for the manifestation of his own Life. What he will experience, if he were without a form, is simply that he will not ask that question; because in Eternity, that does not exist. Eternity is infinity; without any dimension, space, time, whichever way you consider form to exist. And therefore the questions, even expressed in the form of words, or even thoughts in your mind, do not exist in the realms of Infinity. And it is not necesary, because the answer is always 'Yes'. In infinity it is always Yes; because there is no opposite, ~~So~~ there are no questions.

It's interesting to philosophize about the question: 'what is Being?', even for a man? But when you now talk about the different ways a man ought to behave, in order to have a little degree signed by Gurdjieff, you're on the wrong path entirely. Let them be when you be what you wish, and can be. If Gurdjieff, and ideas of objectivity; or ideas of simultaneity; ideas of impartiality; ideas like the creation of 'I' as an objective faculty; ideas of the potentiality of growth for yourself; ideas of having to wish for Working upon the possiblity of creating and making a soul; a wish for the constant understanding of the laws of the universe; a wish

finally, that one becomes part, and helps then, in that sense, to lighten the burden of his Endlessness; whichever way that is poetically expressed for yourself, and to which you can subscribe, or agree with; it remains within your own world. And the world which I hope, gradually, becomes very conscientious for you; that you do have a hold of measurement, with which you then can measure yourself. And perhaps after some time, and maybe, after quite sometime, you can measure the behavior of someone else.

It's not given to us to have answers to <u>All and Everything</u>. You can read that book hundred times, and still get stuck; because the answer, and the solution to such problems, is dependent on your life: Your understanding of it; The level of your Being. You remember what is a Being. It is a level indicated by an entity, as a unit, in which the thoughts, and the feelings, and even the physical manifestations, do not exist. It's the real state of Amness: No thought, and no feeling, but just Being as existence. And if the Being is sufficiently free from all such forms, such Being is considered Omnipresent. Don't think too much about theoretical questions like that. One has more than enough to do for oneself. You have to learn how to become, first, like a child. And then, in having received information of that what you are in truth, then maybe, there is a chance to grow up, and become a man. We can drink to that aim, if you like: To become a man.

Part II

MR. NYLAND:

"How can one know that one is on the right road? What are the indications for oneself? If one doesn't have any knowledge, or very little experience, then only an accidental one; how can one overbridge, in the beginning, that what is unknown to something that is known? One can say of course, one has to have a certain belief, in the possibility that certain things can exist, even when they start in imagination. One can have, sometimes, such firm belief, that that what is imagination, which of course is from the standpoint of positivity, a negative value; that because of this tremendous amount of wishing, something else can start to exist, negating everything else; on account of which, that what is imagination becomes a positive value.

It's very difficult to understand that sometimes; but the insistence that one has, every once in a while, in wishing to continue with certain things, will not lead to the result inherent in such things. It is always, at a certain point, where the qualities of that what one pursues disappears; and, in its place, something else comes, which is a result of the entity of one's Self, in wishing. When one wants to have imagination, and believes in the imagination to be able to become one, and then becomes real; one has to engage all of oneself, and not only one's mind. And it is the necessity of making oneself in that kind of an entity, as a repi—replica of that what one wishes to reach; Then because of this attempt, that what one wishes to reach, is actually reached. It's a strange phenomena, in which one negates everything that is negation; and receives, afterwards, a positive value. An experience is based on the acceptance of everything what one is, with the knowledge that what one is, has to be changed. One wants to accept first that what one is, as one is, in order to have a foundation upon which a change can take place. But if it is just the reverse, that I want to make the change first, then that what I want to reach is really not reachable; because I have predetermined what it ought to be, and I have to admit I have no knowledge about what ought to be, or could be. I have to take certain things, I call them, on faith; as if I then believe in the reality of my faith becoming real, without determining what kind of a form this faith should take, when it is expressed in a form. When one wants to think about God as a higher form of being, one simply says: 'That what I wish to reach is not of this Earth'. And when one, then, simply says that whatever it is can be described at the time when I get there; then I don't have to worry, at the present, to try to describe it. And all I wish then, is a certain wish for myself, to become that what I ought to be, in a very general term of only existing. When I wish for freedom, I only say 'I wish for freedom', without description, what this freedom should be. If I wish for God, I wish Him to exist, without my ability, even, or my wish to describe Him in any kind of terminology. The only way by which one can understand a little bit of that, is when you have filled yourself with all kind of thoughts, and logically

building up all kind of structures within your mind; that when finally you get through with all of that that you can think about, you give a sigh, and that sigh is worth much more than all your thought. The sigh can come from your heart, When your heart is functioning in the right way, it is not like an ordinary physiological heart anymore. It has become something that is on its way to become a sun. And for that reason, that what is now necesary for the heart to function the way it does, is that it still has corners, or sides, or certain surfaces, so that when one is compressed, the others are not affected. The heart, physiologically, is divided into four parts, and each part has to furnish force for the circulation of blood, wherever it has to go, dependent on the distance it has to go, the size of that what sends it out from one section to another, the four-quarters maintainers of the body. But when the heart becomes the center of the Kesdjanian Body, and when there is Hanbledzoin that has to be sent, the heart takes on the shape of a circle. And it is then that circumference which compresses, inhaling and exhaling, very similar to the systole and diastole in the heart, as it is physiologically. It is this kind of a rhythm, which produces from the static condition a dynamic one, which will give the force for this Hanbledzoin to be sent around to the Kesdjanian Body, for the formation of an emotional state. It is in that sense that the heart is already on its way to become a Sun ultimately, and furnish nourishment, or to be used as an engine, as a dynamic force, for the formation of a Soul; because then the circle can become a sphere that belongs to the body of a Soul. That is the central point of a Soul, because a Soul itself is like a sphere. But in its breathing in and out of the soul, it becomes a point, and it becomes Infinity. The heart in a Kesdjanian Body cannot do that as yet. It has to be satisfied with a flat surface, but it is circular. And in this circularity, there is a definite current that functions around the circumference of that; and that that what is feeding the Kesdjanian Body is a dynamic quality of aliveness, as indicated by that what takes place along the circumference of one's, let's call it, renewed heart.

These concepts are of course a little foreign, and they can only be experienced in

time and gradually. But there is such beauty in seeing how, out of this what is now ordinary natural phenomenon, certain physiological behavior forms, gradually because of certain pressures, and because of certain sifting processes; that what, gradually, will be eliminated is of no use anymore, and can stay on Earth. And one has to learn how to distinguish between that what is to be kept, and that what can be given away. You see this is the critical attitude which one has towards that what is an absolute fact. And it is in this criticism, that I then start to compare my state, as I know it at that time, with that what is of a Higher Nature. That is when Higher Nature comes in. I then want to compare my present state, as I now know it to be. And I know it to be that, because there is no further question about Absoluteness of the facts; Or, that what is a conflict, I've said many times, between feeling and thought processes is completely eliminated. And a man, then, has become, regarding himself, One, in the wish to become active, as the result of the joining of forces of Consciousness and Conscience. So when in that particular state, that what a man then starts to do is to adhere to that what is being said. And then in comparing that what he knows, and which he has reached through an understanding of the application of Work, he will find then, in himself, a certain criticalness, in comparing a situation in which one has expressed oneself, and, knowing the situation for what it is, and what it required; that then one becomes critical, in the light of that what one was, is not becoming to what a man should be, if he could reach a higher level of being. That is the criticism that must come in after some time, but don't compare that now with Work; because in Work I remain neutral, because I don't know. I want to have facts. I want to know they are facts, which are, if I can, make them Absolute. But they cannot have a description of anything that is higher than I am, because I'm still on Earth. And when I wish to be in Heaven, all that remains is the wish. I can wish to Wake Up, in order to go to Heaven; but my wish has to be to Wake Up. My wish has to be the wish to Work, only,

And this we always forget: that we always want to wish for something, because that's our usual custom. We want something, so we wish for it; so we make it; so we get it; so we buy it; so we obtain it, in some way or other. This is an entirely different law: I wish for emptiness. I wish for such neutrality, that there is no thought, and no feeling. I wish for a fact, which remains for me a fact, without description. I want God, without describing Him; and I say that represents for me what it ought to be, if I only could describe Him. But I wish only the fact of His existence. When I create 'I', I create something, as existing, and containing, I hope, life. That is, that I wish to put my life next to that what could be total life; or that I then start to compare life, as such, with that life, what Is; life of myself, with ~~the~~ life of Something of an Infinite Quality. And it is in the joining of these two kind which then meet because of my wish, that 'I' functions as a God for me; and that is the higher form of being, which then is the result of Work. But I don't experience it, because it's still outside; or rather, it is still a part of me. It's not as yet my own.

I make such facts my own, when I become critical about my ordinary behavior, in which such facts can fit, or not fit. So I let my Work, my wish to Wake up, my wish to create, constantly be followed by that what I have acquired, and put the facts right there in front of me, on the table. I consider then, myself: this is what I have been, and this is the truth; and I cannot get away with rationalizations any longer. They don't exist then, in an absolute sense. There is no rationalization. Rationalization is only because of the possiblity two other things existing simultaneously, and of going over from one into the other. But when it's an absolute fact, there is no going in from one or the other. It is, already, as absolute. And there is no further question about any kind of a form, even; not even a question of describing it, or putting it, even, in a word.

That's why, I said, it ends with a sigh. A sigh is just a sign of life, in which one gives, almost, the last breath of oneself, for the wish to solve the problem of one's life. If I'm ready to give up, I'm ready to receive. If I lose my life, I can have my life. If I'm willing to give, I don't have to give. If I love, I don't have to. If the heart reaches the sum; if it becomes a sphere; if it is then part of one's soul; that we must imagine as if the Soul is floating towards heaven, and wants to have something that has made it of the quality of Soul, as that kind of density which, of course, can float away from the earth; but also can find its own center in the Solar System in which man has lived. It is the Spiritual World in which the Soul, then, will live. A world still, you might say, to be available in contact with the Earth; not as yet free; not entirely; not as yet having gone over into a different Solar System. It still is within the reaches of the Earth, but it has lost such contact, that you might say, it doesn't care anymore. Any communication of such Souls has to be done by certain media; and they may be Souls of the same kind, still living outside the Earth. And they may be 'sensitives' of the earth. And this is the contact that one can have, sometimes, for the formation of within oneself, and receiving that kind of wisdom, which then can be used for the further development of man, even if he is--if he is on Earth. But you see one has to be satisfied with a very simple way of applying. One must not be bothered by what one wants to reach. One must be simple, day by day, if one can; hour by hour; possibly moment by moment. Continuation of such moments, which gradually will join, but it is again paradoxical. How will a moment, without dimension, join something else without dimension? It is of course one; But our sight is such that we consider a Moment still to have a form. How long will it take Before one has concepts that are actually free from any kind of a form? How long will it be when a man is actually free from any form of himself? How can he die to himself? By being simple; by keeping on Working; by being satisfied by the utilization of a very simple method; by not wanting to see, or even experience, results. It is as if he puts a little penny in

the bank and does not know anymore how many pennies there are in the little pig-piggy bank, until he can open it up. When it is all filled he's entitled to open it. Then he can count the pennies; the pennies of perspiration; the pennies of emptiness; the pennies of holy wishes; the pennacge-pennies of actually giving. Because all of that is represented in a person, in the life of a man, who wants to grow up, wants to get away from Earth; but he cannot get away from Earth. And he is still earthly in describing what he wishes. And the more he now does not wish to describe, anymore, the more he now simply wishes to Be, and to accept his Being, his existence, for whatever it is; ~~no~~ No questions asked; ~~no~~ No more decisions, one way or the other. Everything is right when one exists, because the acceptance of the existence of Life within one is, for man, a replica of Omnipresence. That's what I said a little while ago. That is an attribute of a Higher form of Being. And when that is experienced by man, he is in the Presence of Something; Something quite unusual. I say again; out of this World. If he wishes to grow, he has to take very small steps, and almost so carefully, and gingerly, wanting to do the simple things first; in such simple conditions, that it is almost impossible to believe that it will have any affect; But for it that he must have that kind of faith. And ultimately, it will lead to an experience which he then will be able to understand, and use further. Keep on thinking about Work, and the meaning of these terminologies; of the creation of 'I'. What is 'I' really, Your best wishes, your best thoughts; or is it something God-given, in order to help you to become free from the bondage of Earth? When you are in your-your inner, inner chamber, when you are in your Soul-Conscience, the Conscience of your Soul; when words will fail you, and when you have nothing else left but a sigh, to indicate that you're still alive, At such a time one gives oneself up with body and one receives one's soul to continue with. I hope we all will have a good week-end. I'll see you tomorrow. To a good week-end. (toast).

Part III

The...

And now a few more things. We have guests from the West Coast. You might say the season has started.

There is an exchange, and it has to be like that. We have to learn to know each other much and much more, in order to be able to work together. And when they are here, they will work with us. And again, the obligation on us. What will we do for them? How will you look at them; how will you help them; what is the intent on your part? How they receive it, it's their affair. How you will give it, it is ours. We have to meet. We have to be with different people from different sections of the country. It has to be spread, but correctly. Never fail to talk about, in exact language, to talk about your experience in life; to talk about the truth, for them. They will tell you. They will return, because they come here for a purpose: to help us. And we receive them, in order, if we can, to help them. I wish it were possible to go up in the sky, and to look at the West Coast, and the East Coast; and to sit quietly, and to turn around, and look one way; turn around, look the other; look down, as if from an airplane. There is Chicago, There is Wisconsin, There is Dallas, There is Osceola, There is Pittsburgh, There is Los Angeles, There is Boston. Where are such places, in your heart? If you really wish to ask for a blessing from the Lord, ask that when ideas are discussed, and when they have been explained, or that one has tried to explain them; that they will take hold in the right way for them, so that each person, then, can profit. I call it by the exactitude, by the reality, or rather, by the truthfulness, of that what is the only understanding of Objectivity, and only way by which a man can become harmonious, as a man, Full-grown. Able to be a man in any condition, wherever on Earth, East Coast or West Coast. What is the difference, when, he wants to be away from this Earth? And finally, as a man, can enter the 'Shangri-la' of Heaven. So the guests are welcome.

End Tape

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